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LIBERTY
PRESBYTERIAN
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And The Liberty Community

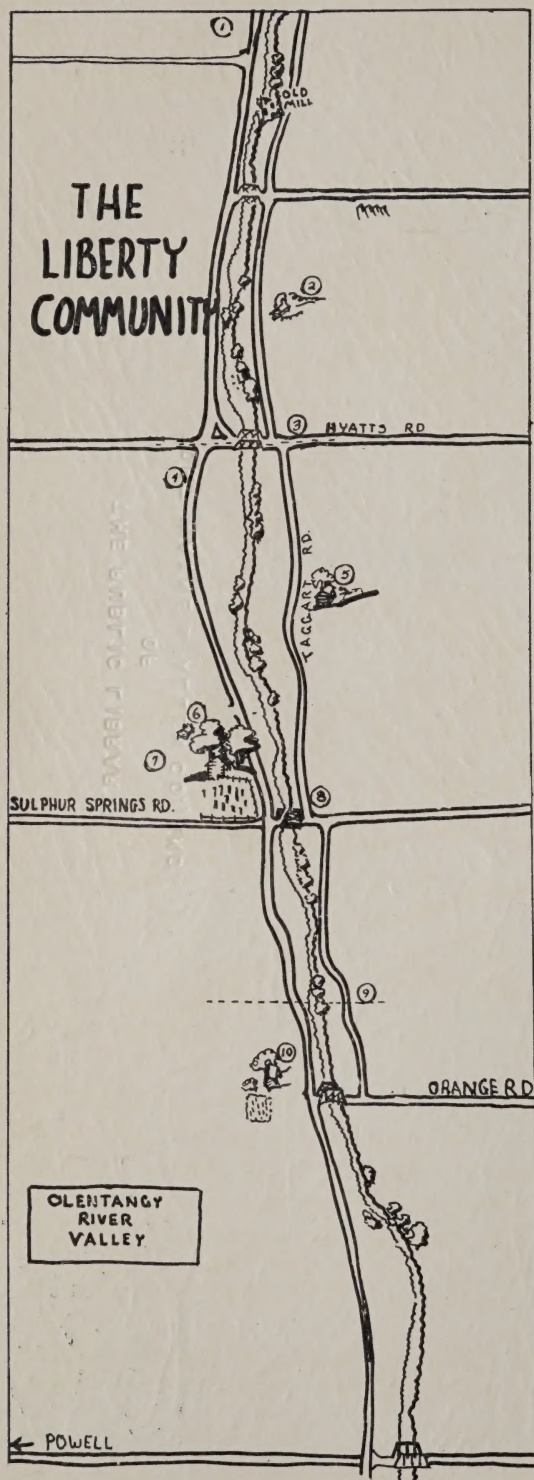
150 YEARS

1960

By Harriet Frye



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1. Army encampment, 1812.
2. First home in Delaware County by Nathan Carpenter, 1801.
3. North line of Thomas Cellar, 4,000 acres.
4. Josiah McKinnie's early home.
5. Original Thomas Cellar settlement, 1802.
6. District 4 School, 1827.
7. Liberty Presbyterian Church, built in 1820.
8. Covered bridge across Olentangy River.
9. South line of Cellar acreage.
10. David Thomas Tavern, 1820.

Collecting the history of a church and its 150 years lets us examine the ideals and customs of our forebears. Nowhere are they so easily identifiable as in a country church by the side of a road in a quiet river valley in central Ohio.

What follows is a history of Liberty Presbyterian Church, as founded in 1811 by the earliest settlers of Delaware County, Ohio, and sustained by them, their neighbors, and their descendants through flood, famine, and dissension. For this we must tell, from time to time, about the neighborhood in which the church took root and grew.

We have presented the history of Liberty Presbyterian Church as a layman. Sources did not always agree. Some records were incomplete. Spellings of names varied, or changed from generation to generation. For many facts we have relied on family traditions, the memories of descendants of the founders, and private papers and old records.



WE should bear in mind the principles of government under which the Presbyterian Church operates. Presbyterianism is a system of government by elders elected by the congregation and ordained to rule over the church in cooperation with the pastor, the teaching elder in the local church.

Thus we have in the front of our church the large chair for the preacher, flanked by two dignified but smaller chairs for the elders, and the Bible from which the Sunday's lesson is read on the pulpit in the center of the front of the church.

Above the local church is the Presbytery, consisting of pastors and elders in a given district. Our church was first a member of the Presbytery of Wash-

ington, then the Columbus Presbytery in 1821, and the Marion Presbytery from 1835 to 1959 when it went back to the Columbus Presbytery. Above the Presbytery is the Synod which includes at least three Presbyteries, in this case, the State of Ohio. Topmost is the General Assembly, which meets once a year.

In 1801 the Presbyterian Assembly entered a "Plan of Union" mission service with the Congregationalists so that churches in the opening West could be organized and served by either a Congregationalist or a Presbyterian. This was a practical consideration, for by 1811, Ohio, with a population of 350,000, had only 49 ministers of both denominations, and there was a cry for more. Appeals were coming in from four western states, Ohio, Kentucky, Indiana, and Tennessee.

The first settlers in Delaware County were Nathan Carpenter and Avery Powers and their large families. They brought their goods up the Scioto and Olentangy Rivers in canoes and built their cabins in the spring of 1801 on the farm today known as Marycrest, and earlier as White Star Farm. That year, Thomas Cellar, a gunsmith during the American Revolution, and his son-in-law, Josiah McKinnie, came from Pennsylvania, bought 4,000 acres, and built a cabin on the same side of the river, a mile or so below the four Carpenter and Powers cabins. Cellar and McKinnie brought their families in the spring of 1802, a year before Ohio became a state.

A story told of this second arrival gives a picture of the silence of the green valley then.

Having spent the winter below Franklinton (Columbus), the family loaded its goods on a keelboat and the men poled and pushed their way up the Scioto and Olentangy Rivers. Young Mrs. Margaret Cellar McKinnie, wife of Josiah, their two small children, and two of the half-grown Cellar boys drove the livestock overland in a day. They waited in the empty cabin four hungry days for the men and food. At last, on Saturday evening, they heard the familiar conch shell signal heralding the arrival, and next morning two of them ran a mile and a half to meet the boat.

Then they learned that the sound of the conch shell had carried over four miles of trees and rippling stream!

A report of the Cellar family written by a son, John Flanagan Cellar, tells of an Indian village a little below where they settled, almost across the Olentangy River from the future site of Liberty Church. The village was abandoned at the time, but the Indians returned in 1803. They were friendly, particularly to Thomas Cellar, because they brought their guns to him from as far away as Canada for repair. They often slept downstairs in the cabin while the family slept in the loft.

Another Cellar account tells of a Reverend James M. Hughes stopping overnight on his way to establish a mission in Sandusky some time in those first few years. The Cellar family invited him to stay for a "preaching" but he thought he must be on his way. Something prompted him to return, and the neighbors were called in for an impromptu church service. The well-remembered Reverend James Hoge of Columbus occasionally served in the same way.

With land selling for \$1.37 an acre (what Thomas Cellar paid) and upwards, or granted to Revolutionary War veterans, the Olentangy Valley was opening up. In 1807 there were 24 property holders listed; in 1809, there were 34. However, this included land speculators, and women and children were not listed.

A church was not long in coming, a church with one pastor, one body of elders, and one congregation in three communities: Liberty, Delaware, and Radnor, extending over fourteen miles of Indian trail in all. The year was 1810.

The unusual congregation numbered fourteen members, nine from Liberty: Thomas and Sarah Cellar, their daughter, Margaret, and her husband, Josiah McKinnie, and the Cellar sons, Thomas Jr., Robert McCoy, John Flanagan, and George Cellar; and Leonard Monroe.

As one wonders why a congregation spread over fourteen miles began thus, there come to mind some early pioneer stories. When David Pugh came from Wales in 1803 to buy 3,000 acres in the Radnor area, he stayed for seven weeks in the cabin of Thomas Cellar. When Henry Perry returned East for goods and family, leaving his two young sons alone in a cabin at Radnor, and was delayed for the whole winter, the boys lived on small game they shot and grain from the Cellar household. And many of the settlers who bought land from David Pugh were from Cellar's own Franklin County, Pennsylvania. Some of the family names were the same, such as McKinnie.

Let us look at the vigorous young man who undertook the duties of ministering to this congregation, scattered eight and ten miles from his home, with no formal meeting place other than homes in the Liberty and Radnor districts and the court house in Delaware.

The Reverend Joseph S. Hughs came from a family of preachers and missionaries. Another member was the James M. Hughs who had stopped for a "preaching" on his way to Sandusky in the first years. For a short time Joseph Hughs was a chaplain in the Army of 1812. A relative of the founder of Delaware, Moses Byxby, he was active in community life. He served as clerk of courts in the new court house, and was co-founder of the Delaware Gazette in 1818. He was well remembered as an orator as well as a leader.

As a vigorous and forceful man, he liked sport and fun as well as work. To some this detracted from his clerical character. Once he solemnized a wedding and then, according to custom, departed. He returned soon, saying he had lost his way in the dark and would have to stay the night. He was criticised later for playing the fiddle while the guests danced. Mr. Hughs also was fond of pitching quoits, which often called for the drinking of grog by the loser, at pioneer get-togethers. He was a man of and with the people.

He came to Delaware as an ordained licentiate and was ordained a minister in 1819, according to an old account. There were no local church records from 1810, when he started with fourteen members, until August, 1819. Then there were eight sets of minutes signed by Mr. Hughs, until June, 1823, shortly before he died of sudden illness.

The three men who served as elders of the early church were important, because the ruling elders could and often did conduct services in the absence of the preacher. Thomas Cellar was one. He and three of his sons had joined, in 1806, the Presbyterian Church organized by Dr. James Hoge in Franklinton. Josiah McKinnie, the second, was mentioned many times in the annals as ready with his purse, his time and his labor for church and school projects. There is little church record of Leonard Monroe, the third, beyond the first years when he was known as Deacon Monroe, gathering attendance for church service. An example of his missionary zeal is the story that he came to church barefoot to prove that his neighbors who had no shoes were as welcome Christian brothers as he.

The Liberty Church was organized only two years after the founding of Delaware and the organization of the county. The first piece of county business was improvement of the road that ran past the church along the Olentangy River, part of an Indian trail from the Ohio River to Lake Erie. The second proved the need for a church: it provided for the erection of a county jail!

For ten years the services were held at the homes of the members in the winter, and in the woods in the summer. E. G. Taggart's history of the church to 1900 tells us that the Presbytery met in the home of Thomas Cellar.

A church subscription list of December, 1815, gives these names of members promising to pay Mr. Hughs a total of \$81.50 for six months. For the second six months he was to be paid in produce.

John Case	\$6.00	H. Buell	\$1.00
William Watson	1.00	Titus Case	1.00
Alexander Discen (Dixon?)	6.00	N. Case	1.00
Weiser	1.00	William Patton	1.50
Abel Discen	1.00	John Harden	1.50
James Barrett	1.00	Jacob Drake	1.50
Ebenezer Goodrich	1.50	Josiah McKinnie	12.00
Fred Tucker	1.00	James Gilles	20.00
Martin Case	1.00	Thomas Cellar	2.00
R. Richardson	1.00	R. McCoy Cellar	3.00
Freema Case	1.00	James Carpenter	2.00
George Case, Jr.	2.00	James Flanigan	3.00
N. Carpenter	2.00	Harry Case	1.00
David Thomas, Jr.	2.00	David Buell	3.50



BUILDING A CHURCH

IN October, 1820, the Cellar Brothers, George and John, took the contract of building and enclosing the frame of the building for \$70. The congregation furnished materials. It was covered and weather-boarded, the floor was laid, and doors and windows were put in place. The weather-boarding, flooring, door and window frames, and doors and sash were made by hand, although there was a sawmill by that time to rough-finish the lumber. This may have taken more than one year, and more than \$70, because we have a paper dated 1824 with 15 names pledging 50 cents to \$2 each.

"We, the undersigned being desirous of propagating the gospel," it read, "do agree to pay unto John F. Cellar the sums annexed to our names respectively on demand for the purpose of finishing the Presbyterian meeting house in Liberty township, Delaware County."

A well proportioned building, 28 by 40 feet, with a 12-foot ceiling, the original stands today. We can surmise that the generous proportions were designed by men looking into the future because in 1825 there were only 54 communicants, including children.

Originally there were five windows to each side. The doors, bearing the shape of an inverted cross as a symbol, and wide enough to serve for funerals, were probably the same ones in use today. E. G. Taggart's history says, "Thus it stood for sixteen years as a place of public worship. Then it was plastered, and a pulpit and pews put in place." Those first pews were benches without backs. Outside were a hitching post and a woodshed. An early picture shows a chimney about middle of the east wall, as well as the present one on the west wall. There were two stoves to keep both sides of the congregation warm. Perhaps there are still soapstones which came to church on winter mornings to keep feet warm, but the baked potatoes that kept fingers warm in pockets were probably eaten on the spot!

Thomas Cellar did not live to see the church building started. He died in 1816 and was buried in the same little grove of tall oaks by the river and the old Indian trail where the sweetheart of John Flanagan Cellar, Lydia Sackett, had been buried two years earlier. Legend has it that several other pioneer families buried their dead there, and in 1820 when the people wanted to build a meeting house, John gave the ground where his sweetheart and father lay and the accompanying land for a church and churchyard. The deed was recorded in the court house, in 1855, ". . . John F. Cellar to Hiram R. Carpenter, Moses Cellar, and John Carson, trustees of Liberty Presbyterian Church," a square of three acres, the east-west lines starting from the middle of the river.



TRADITION AND PRACTICES

THOMAS CELLAR helped found a tradition of church-community life. Two sons-in-law, Josiah McKinnie and Judge James Gillies (sometimes spelled without the *i*) are recorded in the Delaware Presbyterian History as having the nearest perfect record for the longest terms of elder in the early church: McKinnie attended 91 sessions and James Gillies 70 over 13 years. Two Cellar grandsons went into the ministry, and others of his descendants served the church as elders and trustees.

Old members were proud that Sunday was observed every week after the early organization, except when the church was closed in time of epidemic. And its influence was felt every day of the week. Roy Diem, Delaware historian, records more than 40 cases of discipline before the session of the combined church between 1819 and 1833. The early Presbyterian Church was famous for its disciplinary action and consequent influence on society. The church laws were strict, and many of the early sessions record "Public Fame charges" followed by recitation of the alleged violations. From Liberty we find Nathan Carpenter guilty of making sugar on the Sabbath. He may have felt it was just as sinful to let the sap run over the buckets and onto the ground. But the Sabbath was kept.

Other sins included intoxication, rowdyism, stealing, immorality, and dancing. One record reports three young ladies who went to a party in Delaware, knowing there was to be dancing. They were admonished.

The penalties for these violations of Christian behavior might be admonition, rebuke, suspension, or most serious, ex-communication. To be reinstated, the offender had to confess to the congregation and show evidence of sincere repentance. This was recorded in the sessions book.

It may sound overly strict today, but we must remember that this was a world largely unfenced, and "love thy neighbor" was sometimes modified. Cheap land had attracted all kinds of people. Where the Church established itself early, the staunch, right thinking people had a chance to live at peace with their neighbors. Discipline was an obligation of the early church.

As for services every Sunday, when Mr. Hughs or the Reverend Henry Van Deman was away conducting services in Radnor or Delaware, an elder led Bible reading, prayers, and hymn singing at Liberty. In good weather it was not uncommon for families to ride fourteen miles to Dunlop meeting house at Radnor, or the court house in Delaware, and later to the Delaware Presbyterian Church, to follow their preacher.

Recollections of the Reverend B. W. Chidlaw tell of communion service lasting four days at the early Radnor Church. Preparation services were held Friday and Saturday; communion, with sermons, on Sunday, and the session met on Monday. Singing, he reports, was led by Judge James Gillies of Liberty. We have no account of such services at Liberty, although until recent years there was a preparation service on Saturday afternoon prior to communion on Sunday.

Mr. Hughs died in 1823 while still quite a young man, leaving his friends with many good memories. The Reverend Henry Van Deman, who followed him and helped finish the church building, seems to have been a stricter man, and a man of property. During his time, the morals of the congregation were

under greater scrutiny than at any other time. He was a man of strong convictions, and in 1837, after he left Liberty, he led the split in the Delaware Church.

A sessions record of Liberty Church for October 15, 1825, gives Henry Van Deman as moderator, and Samuel Hughs, Josiah McKinnie, and Joseph Dunlop as elders. The communicants numbered 54, including these family names:

Andrews, Arison, Bradley, Carpenter, Case, Carson, Campbell, Cellar, Cruikshank, Dutcher, Gillies, Hardin, Holbrook, Harter, Humphrey, Hill, Lowery, McCullough, McKinnie, Rodrock, and Thompson.

Strangely enough, there were other names also among the 12 subscribing to the finishing of the meeting house in July, 1824: Corey, Cowles, Kooker, Walker, Kilbourn, Powers, and Welch.

In 1836 Mr. Van Deman gave full time to the Delaware Church, and the Reverend Joseph Labaree became our first full-time minister. He moved into the neighborhood.

These were growing years for Liberty Township. Most of the Indians had moved northwest. By the early 1830s, there were many homes along the valley road. The main highway for stage coaches and through travel was two miles away on what is now U.S. 23 but there was still much traffic along the river road, particularly to the mills, which used river water power, every few miles. The township census for 1820 lists 91 family heads. Total population in 1840 had climbed to 811, almost equal to that of the city of Delaware.

To prove that education and Presbyterianism go hand in hand, on August 10, 1827, a notice appeared asking for donations of labor to build a school house on the northwest corner of the church lot. It was to be 18 by 20 feet. The material and labor were largely donated. An old record owned by Robert Powers of Delaware lists the men who worked that late summer and early fall to build the school. John Flanagan Cellar led with 44 days of labor, and Judge James Gillies followed with 37. Third was Josiah McKinnie with 25 days. J. Hardin labored 20 days and others two, four, six or ten days. School trustees were Hardin, Cellar and Waggoner, and directors were Cellar, Gillies, and Hardin. It was known as District No. 4.

The teachers who had not grown up in the community often married into the families, and thus became mothers in the community. The names of McKinnie, Taggart, Elsbree, Gray, Case, Cellar, Knapp, and White are well represented.

The Liberty community must not be thought of as an isolated community. Josiah McKinnie served at one time as state representative. James Gillies and McKinnie were county judges. Nathan Carpenter and others served as county commissioners and in other administrative posts. More than one doctor lived in the neighborhood. And the church recorded a membership of 100 in 1837.



A SPLIT IN THE CHURCH

A YEAR after the Reverend Joseph Labaree came, the church was divided by the national Presbyterian split into the Old School and the New School. This grew out of the early mission agreement with the Congregationalists, whom the Old School Presbyterians found too liberal. Mr. Labaree, a Congregationalist himself, and 72 members formed the New School, and the Old School with 28 members withdrew without a pastor. The Old School conducted services with stated supplies on alternate Sundays with the New School and its pastor, and it is said that most of the congregation attended both services.

Elders for the New School were Andrew Harter, S. W. Knapp, and Seth W. Case. Elders for the Old School were James Gillies, Thomas C. Gillies, and Robert M. Cellar.

Slavery was another issue. Both parties deplored it, but an issue so controversial had many facets on which there was little agreement. Remember that the Emancipation Proclamation was not issued until January, 1863, more than a quarter century later and after three years of Civil War.

Mr. Labaree made his home a half mile south of the church. He preached elsewhere, but continued to serve Liberty in many ways, and the Shedd papers say that he served after 1844 without pay. The membership of the New School lost ground, and by 1854 was either absorbed or had drifted away from Liberty. Seth W. Case, an elder of the New School, rejoined the Old School in 1856 and was made clerk of sessions in 1858.

We have no records of the New School. There is a story that one winter when the keeper of those records was making a lengthy visit away from home, the mice made a nest of them.

Thus it was that the Old School and its records reunited the community in the end, with the much loved Reverend J. D. Howey the preacher in 1856 when the split ended officially.

The Old School Session record begins in August, 1839, with:

"The difficulties which so long agitated the Presbyterian Church in the United States having at length resulted in a division, and a majority of the Church of Liberty with the Pastor and part of the Session having gone off with the new body, the minority took measures to sustain their relation to the Church according to the recommendation of the General Assembly of 1835."

A "memorial" to that effect was sent to the Marion Presbytery. The writers declared loyalty to that "which we believe to be the true and lawful General Assembly of the Presbyterian Church . . . upon the basis of the constitution and the word of God . . ." Twenty-five names were signed, including the family names of Cellar, Fisher, Kirkpatrick, Hardin, Lowery, Hinkel, and Gillies.

In 1840 Dr. James Hoge of the Columbus Presbytery administered the Lord's Supper to the Old School, made baptisms, and reinstated a number of members who "confessed some doubts about some things respecting the difficulties of the Church and its division, but were now fully satisfied and wished to retain their standing as members of this church."

Congregational meeting records from the Old School show the act of incorporation was sought in November, 1841, and granted by special act of the State Legislature in 1842. These congregational meetings were for the "male members of the congregation."

The Old School listed 80 members in 1840, and the total membership in 1863 was the same, despite the growth in the population of Delaware and Liberty Township. However, the fact that men had their convictions and stood firm upon them was indicative of vitality. The church was a strong moral force in these years. Two nearby taverns ceased serving liquor.

The community prospered. A few young men left for the California gold fields, and a few others sought their fortunes elsewhere. More mills were built along the Olentangy, and there was a health spa at Sulphur Springs on the Scioto River, on the site of the present Girls' Industrial School, from 1843 to 1869. To accommodate the spa's patrons, a stage coach and a telegraph line ran by the church along the Sulphur Springs Road (now Home Road) to the railroad at Lewis Center, three miles east.

The covered bridge across the Olentangy at the church, built about 1850, the stone pillars by the people and the wooden superstructure by the county, facilitated church attendance. Mrs. Lucy Taggart remembers the sign which read:

"\$10 fine for driving or riding faster than a walk over this bridge, or for driving more than ten head of horses or cattle at one time, or for carrying fire across."

The people were proud enough of their bridge to take care of it. Mrs. Helen White said she thought all schoolhouses had covered bridges nearby for the children to play in on rainy days!

Most people walked to church. A few came on horseback, and others in farm or spring wagons. As yet the roads scarcely warranted lighter conveyances, such as buggies.

For a short time there was a blacksmith shop at the corner, and in 1849-60 a post office called Unison.

THE CIVIL WAR

WITHOUT doubt, the road going north along the Olentangy River carried slaves escaping by the Underground Railway to Canada. At least one house three miles south of the church has been described as a station. But of necessity, no records were kept, and we can report here only the trouble that was on hand in the difficult years of 1861-65.

The graveyard beside the church shows iron stars of the Grand Army of the Republic. A Dixon was on the march through Georgia and a prisoner in Libby Prison. An Anderson and a Gray fought at Gettysburg. One tombstone over a young man who died as he returned home, explains, "Wounded at Shiloh." The families hardest hit were the Grays, with three sons in the Union ranks, and George and Rachel Cellar, whose seven sons all served, one as a chaplain.

It is small wonder that the Old School and the New School ended their differences.

REBUILDING

PRESBYTERIANISM went on record saying: "It is a matter for praise to God and devout Thanksgiving that the militant spirit is dying out in the Presbyterian Church . . . and our churches and ministers generally . . . are addressing themselves to . . . saving souls . . . [since] slavery was destroyed and in the baptism of blood . . . became one again."

This, too, was said of the trials of conduct which had gone on before. This new trend in Presbyterianism, accepting the ideals of both the Old School and New School, brought about their official country-wide union in 1870, fourteen years after these same differences had been dissolved in Liberty Church.

A subscription list for August 24, 1866, for the purpose of paying Liberty Church's share of the debt assumed by the Presbytery of Marion for the Delaware Female College, which had failed, brings in two more names which have enjoyed a long, fruitful association with the church: Gray and Taggart.

In amounts ranging from \$1 to \$5, these names appeared:

A. S. Goodrich
J. Cellar
John Kirkpatrick
Lorenzo Anderson
David Shaw
A. D. Case
E. G. Taggart
C. B. Elsbree
John F. Cellar
W. S. Knapp
Wilson Cellar

George Cellar
R. M. Cellar
Josiah McKinnie
John P. Gray
Liberty Church fund from
R. M. Cellar estate
E. D. Cellar
S. M. Tone
John Taggart
James Finley

Mark Twain called the years after the Civil War the Gilded Age. This applied to life in the cities; prosperity was only reflected in the country. Productive and comfortable farms had been carved out of the plains and woodlands. Nearly every farm had an orchard and the summer kitchens were hot with preserving fruits. In the autumns every child was mustered to "stir" the apple butter kettle. Everybody on the farm knew the hymn, "Work for the Night Is Coming."

Most people still walked to Sunday School and church. James Taggart says he remembers nobody coming to church in a carriage until about 1900, because the roads weren't good enough, although the preacher and the doctor usually drove a buggy. Judge Gillies' family is remembered riding to church on chairs in a farm wagon. Those church members who took pride in their conveyances to church took equal pride in their teams. One preacher of a few months in that period lives on in one memory as "a bit showy—he drove a spanking team."

Children went to the school by the church five days a week. At recess, little girls made dolls from hollyhock blossoms and the boys scared woodchucks and sometimes routed a swarm of bees. These were the days when every lad of humble origin dreamed of growing up to be President, or perhaps a captain of industry. America believed in the self-made man.

The same children came to Sunday School in the warm months. This was a very real part of their lives; Mrs. Helen White remembers her mother's story

of saving money from all the eggs laid by her "hen with one eye" for her contribution for the annual Mission Sunday.

The post office, Unison, was not long lived; this was just a community where most folks lived close by their relatives and friends. There was a railroad about two miles to the west and another at Lewis Center, three miles east, and stores and post offices went there.

In 1861 the church was made heir to a lien on a 202-acre farm by the will of Robert McCoy Cellar. It amounted to \$25 a year, which was to go for the maintenance and upkeep of the church, but there was always some difficulty about collecting the money. The farm owner was a church member, but he liked to stipulate that the money could be used only if there were a full-time pastor.

About 1863 a resolution was passed requiring church trustees to give a bond of \$800. Trusteeship became rather unpopular, and so, E. G. Taggart writes, this requirement only lasted a short time.

The Reverend J. D. Howey preached from 1866 to 1869, when the church membership went above 100. The figure stayed there until after 1900.



THE REVEREND THOMAS HILL

IN 1872 the Reverend Thomas Hill came to the church for a period of thirteen years, the longest tenure on record, except for the original Reverend Joseph S. Hughes. Mr. Hill left many legacies to the Liberty Church. By 1883 the membership had risen to a record 134. The first hymnals and organ were purchased during this time. The organ was a hand-powered pipe organ, pumped behind a curtain by a lad named Brig Youmans for his sister, Jessie, to play. At least one devout woman considered it a heathen contrivance, and held her hands over her ears when it was played in church. Later a reed organ was acquired.

During Mr. Hill's time the Sunday School ripened with an active program. Some remodeling was done to the church. The five windows on each side were replaced by three with opaque glass. James E. Taggart says Mr. Hill wanted the undivided attention of his congregation. The low inlaid walnut pulpit, now standing in the hall, was made by Thomas Hill himself. One critic described him as a pulpit pounder who talked of damnation and hellfire, something most of his listeners associated only with the far-off city's wicked ways, but he did much to broaden the interests of the congregation.

There was a short resumption of the disciplinary trials in the 1870s. A neighborhood matter, which today would involve the sheriff, social workers, and the courts, was brought to the attention of the church session. Delegates were appointed to investigate, and a church member was brought to trial before the session for brutal treatment of his wife and children. He was at first sus-

pended and in time excommunicated. Shortly afterward, another member was tried for intoxication. He "expressed a feeling of sorrow for his unchristian conduct and would make a public acknowledgment of the same."

Mr. Hill started the local Women's Foreign Mission Society and two "Mission Sundays" were observed annually. Hymns sung from the new hymnals reflected distant interests: among them, "From Greenland's Icy Mountains to India's Coral Strand" and "Let the Lower Lights Be Burning." Many a farm woman, who might never go farther than Marion or Columbus, found her imagination fired with knowledge of faraway countries. The Reverend C. W. Mateer, who had preached at Liberty Church about 1861, was one of the missionaries supported by the Women's Association.

A brick school house replaced the old one about this time. In addition, the church sold or loaned some ground to the Grange for a hall. (This was bought back in 1905.) The Grange was part of a national movement to better the farmer's lot, although there was already a Farmer's Club, active enough to have produced three local fairs.

There was a Literary Society, which met in the schoolhouse, and a Singing School, which met at the church to sing under a Professor Evans. For a nominal charge members were admitted to the class which met every week.

The church was growing so fast under Mr. Hill that there was even talk of building a new church. One attempt to settle the terms of the lien legacy was a proposal by farm owners to give a specified sum of money toward this.

A word here about Mr. Hill:

During his 40 years in the ministry, he received about 1,000 communicants into seven or more churches. He had served as a chaplain in the Civil War, enlisting as a private in 1862. After leaving Liberty, he returned to his home church in Crestline, Ohio, but later came back to the Marion Presbytery.

An old "Directory of Liberty Presbyterian Church" of 1877 says "Preaching every alternate Sunday, 11 o'clock." During his stay at Liberty he also served as stated supply to Berlin, Ostrander, Providence, Delhi, and West Berlin, although not all at the same time. Continuing from the directory: "Sabbath School every Sabbath at 9:45 a.m., Prayer Meeting every Wednesday evening." Communion Sundays were preceded by a Saturday afternoon preparatory service.

At the close of the directory, which gives the topics of a year's prayer meetings, there is a note:

"Do you want a good meeting? . . . During this week, read, think, talk, and pray about the topic . . . Be punctual . . . Take the nearest vacant seat to the leader. Join heartily in the singing. Speak or pray briefly and to the point."

SUNDAY SCHOOL

THE Sunday School probably was established in 1835, but records do not appear before 1852. Sunday School was an undertaking, because some church people felt that it was a frivolous interpretation of church. However, the 1835 date coincides with the split in the church and Sunday School may well have fallen by the wayside.

The first record was a librarian's book dated 1852. The first names were registered in 1854, and these were Josiah McKinnie, S. W. Cellar, E. G. Harter, and S. J. and E. D. Cellar. The library contained music books, scripture texts and stories considered suitable for Christian scholars, such as those known as the "Pansy Books." (No mention is made of Elsie Dinsmore!)

Sunday School was open to children and adults from April to October, beginning at 9 a.m. and dismissing at 10:50. There were hymn singing, a Bible lesson, and a recitation of the Scripture. Much memorizing was required (remember Tom Sawyer's efforts along that line?). The chorister was an important person, although we do not have one recorded until 1870. Before there was an organ, he struck a tuning fork for the note, and the words and melody became familiar to all with practice. Dr. C. D. Case was a well remembered chorister, and others were H. P. Knapp, R. K. Willis and J. B. Cellar. Two remembered songs were "Jesus Loves Me" and "I Have a Father in the Promised Land."

In 1857 the teachers were M.H., R.M., Misses S.W. and S.J., and E. D. Cellar, and A. J. Harter. In 1858 the names S. Harden and Miss S. Tripp were added. In 1860 the Reverend T. J. Cellar, a teacher in Ross County, served while home for the summer vacation. In 1867 the Reverend J. D. Howey was superintendent, and E. G. Taggart, newly come to the community, was librarian.

The year 1867 "was a year of much sickness and sadness in the Sabbath School," Mrs. Mary Gray wrote in 1910. Elder John P. Gray and two daughters and Calvin Finley died. This many deaths in five months would indeed leave a loss in a small church.

In 1873 E. G. Taggart was superintendent of the Sunday School and a period of unparalleled activity followed. Mr. Taggart began by asking for a year-round program. This was vetoed at first but he pushed it through a few years later. In 1873 there were nine pupils, including Jimmie Taggart, who did not miss a single Sunday. Collection for the year was recorded in this way:

Monthly Collection	\$ 7.05
Penny Collection	12.06
and for new books	33.35

When the school held its annual reorganization in April, 1874, the old library books were given to the Home Mission Cause, and there was an order on the treasurer for \$2.25 for the first lesson papers. Teachers that year were Mrs. M. J. McKinnie, Miss Clara Harter, John Cellar, Dr. C. D. Case, and Miss S. J. Cellar, teacher of the newly organized primary class, a position she held for fourteen years. The number of pupils enrolled was 144, and the amount contributed to Sabbath School work and missions was \$19.00.

E. G. Taggart held the office of superintendent for nineteen years. This record has never been matched. In later years Fred M. Gooding held it for twelve years, J. C. White eight years, J. P. Gray eight years, R. K. Willis and

John McKinnie six years each, and James Taggart, George Lacher and Robert Lacher three years each. Mrs. Otho Reed became the first woman superintendent in 1941.

Some outstanding Sunday School teachers since 1900 have included Mrs. Mary Gray (the Women's Class still bears her name), Mrs. Marie Gooding, Mr. and Mrs. James White, Mrs. Ruth King, Mrs. Emily Smith, Mrs. Elizabeth Lacher, and Mrs. Eleanor Hawk.

The Sunday School has proved itself a stable force through the years. Until 1940 an old-fashioned Fourth of July Sunday School Picnic was an annual event. It was a real homecoming day, with songs and speeches, horseshoe pitching, games, reunions of old friends, and good country cooking. Some oldtimers ate their first ice cream at these picnics. Prizes were awarded for the best decorated wagons.

A Sunday School record book from April, 1883, to September, 1885, even mentioned the weather. All four Sundays in February had temperatures in the 30's and the attendance averaged 51. Penny collection for one Sunday was 38 cents. Officers present, 7; teachers, 3; scholars, 38; primary, 5; Bible class, 7; total, 55.

Sunday School programs were held with neighboring churches. One of 1881 held in Lewis Center was called The Lewis Center Circuit Sunday School Convention, and Liberty's Thomas Hill and E. G. Taggart took part. Others were held at Hyatts, Powell, and Liberty.

Sunday School enrollment in the 1890's was around 100. At a reorganization meeting in April, 1891, a prosperous, active Sunday School voted, upon the motion of Harlan P. Knapp, to give the church the balance in the Sunday School treasury rather than carry it over.

WOMEN'S ASSOCIATION

IN June, 1874, the women of the congregation met with the Reverend Thomas Hill to organize the Women's Foreign Mission Society, an auxiliary of the Presbyterian Society of the Presbytery of Marion. There had been talk about it for some time, and the consensus was that the married women with children were too busy, and the responsibility would rest on the unmarried ladies, known as Civil War Maids. They confessed helplessness on money matters and organization details. However, the constitution and by-laws were adopted and the first officers elected: Miss S. J. Cellar, president; Miss S. W. Cellar, secretary; and Miss Clara Harter, treasurer. There were five additional members. In 1875 two delegates, Mrs. M. G. Case and Miss S. J. Cellar, were elected to the Presbytery at Marion.

In 1876, cooperating with the Young People's Missionary Circle, the society sent out its first box of clothing and quilts, valued at \$49.50, to a mission in Missouri. It included \$6 in cash. The total to missions that year was \$90, apparently not including \$25 to the Reverend and Mrs. C. W. Mateer in China.

In their third year, the ladies omitted the home mission gift but not the foreign mission gift, and gave "time and substance" toward the improvement of their own church—about \$200. The improvements included new carpeting, seat cushions, paint, wall paper, windows, and two hanging lamps.

At times the ladies were discouraged. There were meetings where only two or three attended, but the work progressed, and a poor meeting would be followed by a good one.

Miss S. J. Cellar seems to have been president for ten years, followed by Mrs. M. B. Taggart. In 1884 a children's band, called "Gleaners of the King," was organized and contributed \$5 to the fund. In 1889 the ladies tried all-day sessions, working and lunching together. Part of the work was making a comfort, sold to a society member for \$1.75.

In 1897 the society negotiated with a merchant in Delaware to make 16 comforts. He furnished the material, and paid the ladies 25 cents for each comfort! The earnings went to the church.

Their program was well established and had become an accepted part of the church activities.

In time the society became known simply as The Women's Association.

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TURN OF THE CENTURY

THOMAS HILL was followed by a young student minister from Lane University, Cincinnati, the Reverend J. S. Edenburn, who, with his wife and baby, lived with the Taggarts for six months.

From 1889 to 1892, the Reverend S. P. Herron is remembered as a beautifully eloquent preacher.

Then Liberty's own Reverend W. F. Cellar returned to his home church for three years. He, too, was a Civil War veteran, and he, too, was shared with Berlin and West Berlin.

From February, 1873, we have an old "programme" of a meeting of the Elders and Deacons Association of the Marion Presbytery held at Liberty Church, noting that "conveyances will be at Delaware, Lewis Center and Hyatts" for guests. It opened Friday night and continued through Sunday. A marginal note by E. G. Taggart reports a "good meeting but for winding up with a blizzard Sunday."

From 1896 the church enjoyed an Englishman, the Reverend James Hickling. A note by the clerk of sessions in 1897 says: "About 100 percent of the Sabbath School attendants are present at the public morning worship." An active Christian Endeavor met Wednesday evenings. In August, 1899, we find a note about arrangements for holding evangelistic services during moonlight nights.

With the turn of the century, the membership was 110, the Sunday School had a good attendance record for 79 pupils, and church service alternated between morning and evening. The annual church expenditures amounted to less than \$500.

On October 25, 1900, the church celebrated its 90th anniversary, and invited all living ministers who had preached there to attend. Four were present, and letters came from four others.

Times were changing. The Columbus, Delaware & Marion interurban linked Columbus with Delaware; rural mail service started, and the first feeble telephones were installed in homes. At least two families drove to church in carriages, and horses became as partial to the trees they were tied to as their masters were particular about the pews they sat in.

Thinking about church appearances in 1902, the trustees found the receipts for the last painting and roofing were dated nearly 25 years back. A \$200 bequest from Miss Mary Carpenter started work with a vestibule, belfry and bell to give the church its present appearance. The basement was dug and a furnace put in. Oak pews and a new pulpit were installed and are in use today. In 1905 the Estey organ, which matched the pews and pulpit, was purchased for \$85, along with new hymnals. It was largely on this organ that Mrs. Marie Gooding played over a period of 40 years, sharing that honor with Mrs. R. K. Willis, Mrs. Frank Wilson, and Mrs. Ione Gray, and in later years, Miss Betty Knapp.

In 1905 the Grange Hall was bought back from the disbanding local Grange. And in 1909 the Women's Association helped the church pay for a good deep well, "which gave everybody much satisfaction." The spring which had served church and school for nearly 100 years was failing.

The Reverend W. D. Wallace's wife died during a Liberty Church service. The Reverend J. M. Wylie, the minister for three years, was remembered as outstanding. The congregation mourned with him over the loss of an 18-year-old daughter.

With the centennial under the pastorship of the Reverend C. W. Hempstead, a farmer who lived by Alum Creek, families of the first fifteen years still active in the church included the Dixons, Cruikshanks, Carpenters, Gillies', Powers, Cellars, Hardens, McKinnies, Cases, Andrews and Lowerys. From church families had gone three preachers: Wilson F. and T. J. Cellar, and Samuel Hopkins Thompsen.

And to these names had been added, during the second fifty years, many others who served the church with the same dedication that had shown itself in its founders. These included the Taggarts, Knapps, Grays, Harters, Willis', Rutherfords, Goodings, Kilpatricks and Longs.

A friendship quilt owned by Mrs. R. K. Willis in Delaware has 30 wheels, in each of which a member of the Women's Association embroidered the names of her family or friends for a small fee. This went into the Missionary Fund. The date was 1903. Names appearing on the center of the wheels are Cruikshank, Goodrich, Harter, Howard, Engel, Willis, McKinnie, Chapman, Lowery, Gray, Perry, Taggart, Gooding, Case, Schanck, Cellar, Wallace, Knapp, Rousch, Hills, and Seese.



QUIET COUNTRY CHURCH

CHURCH membership had dropped to 68 by 1910, and was to go even lower in the 1920s. The Liberty community was no longer growing. As elsewhere across the nation, farm population was decreasing and urban population was increasing. However, those families remaining in the Liberty community enjoyed a full and active life, and the church was its nucleus.

In 1914 the last remaining activity on the church corner property disappeared. District School No. 4, having fewer than twelve enrolled, was consolidated into the larger Powell and Hyatts schools. Teachers no longer boarded at the Knapp home, and some of the community social life went elsewhere.

This was one of the first school consolidations in the state of Ohio. It required the use of horse-drawn school buses, or wagons, for the long, circuitous ride the children took. It also divided the loyalties of the young people, because Liberty was between Powell and Hyatts, and close to the border of the Orange district.

The first motor car among the members of the congregation had appeared in 1911. The Fred Goodings had a five-passenger Overland. But one of their daughters remembers better the Sundays the girls walked with their father across the fields to church, from the Delaware-Columbus road, nearly three miles. Their mother always drove and met them with fresh, crisp dresses for church.

After the 1913 flood, when the only bridge left standing across the Olen-tangy was at Orange Road, better than a mile south of the church, the Goodings drove their team to the washed-out east approach of the bridge. From there they walked to the scarcely damaged church. Thus did the Goodings carry out their responsibilities, he as an elder and Sunday School superintendent, and she as organist.

Others who came from across the river, notably the Taggarts and the Grays, forded the river through the Knapp bottom field until a new bridge was built.

The Reverend W. W. Sweet of 1912 and 1913 was followed by Dr. E. M. Page, who drove a light buggy with a horse named Topsy. Topsy covered much ground because Dr. Page preached three sermons every Sunday, at Berlin, West Berlin, and Liberty. Later he served Liberty and Radnor-Thompson. Of course, such a program on his part called for Sunday dinners and arranging for that required considerable planning among the ladies.

About this time the Women's Association made a well remembered commercial venture, publication of a cookbook, which sold for 50 cents a copy. This appeared through the unflagging efforts of Mrs. Rhoda Harter, and was enough of a success to be repeated in the 1920's. The advertisements appearing in it were from Columbus and Delaware merchants. A picture of the old Grange Hall bears the announcement of Liberty Aid Society dinners, served the first Thursday of each month.

In 1917 the basement was cemented and a new furnace installed; an acetylene light plant replaced oil lamps.

The Women's Association was active during the First World War with war dinners, sewing stars on the service flag, sewing for the Red Cross and for French and Belgian orphans. They adopted a French orphan, Rosalie. An

appropriate number of young men went out from the congregation to join the ranks of soldiers.

Reverend Brice, of 1920, who lived in Marion, was the first Liberty preacher to come in his own car. In 1920 there was an effort on the part of the church to share a preacher with the Lewis Center Methodist Church, but the Presbytery refused permission. An effort to share a preacher with Radnor-Thompson likewise fell through.

"The Reverend A. P. Kinney was our next preacher," writes Mrs. Helen White. "He was then only a licensed preacher and could not perform baptisms or conduct communion." Nor, of course, perform weddings, those happy occasions for which many families living in the neighborhood loved the church.

The Reverend J. W. Boyer served from 1924 to 1928. He lived in Columbus and had to be met at the interurban, which meant that somebody had to get done with morning milking pretty early.

Dr. M. W. Simpson also was met at the interurban. He was with the church from 1928 until April, 1932, when he was killed by a car in front of his home in Columbus.

The first use of a church budget began in 1929. It included a benevolence budget of \$60. In 1930 a new roof was installed.

Dr. Simpson reorganized the Christian Endeavor. There had been two previous active organizations, one in the 90s. It was active in the 1930s, largely as a program for adults.

(A Youth Fellowship grew up during the pastorate of the Reverend James A. Verburg in the late 1940s under the leadership of Mr. and Mrs. Roger Hawk, particularly after Mr. and Mrs. Earle Potts provided a ping pong table in the basement of the hall. Another period of strong activity started in 1957 under the leadership of Mrs. Nancy Frankenberg, during the pastorate of the Reverend Allan M. Garner, followed by Mrs. Ruth King during the pastorate of the Reverend Chester A. Quear.)

The Reverend William Wilson, a Canadian who is remembered by many in the church today, filled the pulpit for five depression years. He had ten grown children.

A membership list of 1937 lists 74, and the family names included Cruikshank, Davidson, Gooding, Goodrich, Gray, Harter, Hopper, Jones, Knapp, Harris, Kilpatrick, Long, Lacher, Mace, McKinnie, Pinney, Pomerine, Reed, Rockenbaugh, Schmandt, Smith, Shaw, Taggart, White, Williams, and Mr. Wilson's family.

In 1933 James Taggart represented Marion Presbytery at the Synod of Ohio.

In 1934 a new electric system replaced the acetylene lamps in the church.

After Mr. Wilson, the church had nine years of Sunday preachers sent by the General Presbytery Office in Columbus, and suffered from lack of leadership. Again there was a war and a service flag with five stars, one gold, appeared in the church.

MOST RECENT YEARS

IN 1947 the Reverend James A. Verburg came as stated supply minister. He moved into the neighborhood and stayed for ten years. He reorganized the Sunday School, introducing the New Curriculum. In 1949 the Sunday School overflowed into the Church Hall, as the old Grange Hall became known. He and Mrs. Verburg both sang, and he organized the church choir which had its first leadership under student directors from Ohio Wesleyan University in Delaware. Other choristers have included Mrs. Ann Ickes, Mrs. Ruth Birdsall, Mrs. Helen Fields, and Ellen Frye.

One of the first purchases during his time was new hymnals from funds in large part donated by members of the congregation.

There were at least two pageants, one celebrating the history of the church. About this time the Estey organ was replaced with a small electric Hammond.

There was fresh paint and repair on the church after the Women's Association showed what could be done with some work on the Church Hall.

With the repair of the hall and construction of a kitchen, the Women's Association entered into a commercial venture of serving meals for the football public which passed on the way to the Ohio Stadium on Saturdays of the football season.

In 1950 the women's missionary groups reorganized as the Women's Association. It established honorary memberships, each marked with a gift of \$50 to a chosen religious institution or project, in the name of a long-time active member. Those so honored have been Mrs. Lucy Taggart, Mrs. Marie Gooding, Mrs. Wayne Carpenter, Mrs. A. C. Long, Mrs. Ione Gray, Mrs. Helen White, Mrs. Sarah Verburg, and Mrs. Tillie Reed.

In 1951, with the Reverend Ian Bisset of Lewis Center Methodist Church, Mr. Verburg began union meetings every Wednesday evening during Lent. This has been joined since by Hyatts, Powell, Stratford, Orange Friends', and Africa Wesleyan Methodist Churches.

A daily Vacation Bible School was conducted during June from 1953 to 1957. It had an enrollment of more than fifty children, supervised by women of the church.

By 1960 only seven families in the congregation were farm families. The community was becoming a growing Columbus suburb. And thus during Mr. Verburg's years there was considerable agitation to build a larger church. A communion table given by Mrs. Mary Anderson in memory of her husband, was given in the hope it would grace a new church. There was a planning committee and tentative sketches were drawn by Architect Ralph Orr of Columbus. The move was not supported by the congregation, and the trustees paid Mr. Orr \$200 and dropped the project. This was not the first time plans for building had been discussed, as was brought to light when the lien on the farm willed to the church in 1861 finally was settled in 1953, with a cash payment by the new farm owner.

In 1955 the lot just west of the church was bought with contributions from four friends of the church. Social events were revived. Ice cream socials were

enlarged. A Shrove Tuesday Pancake Supper was sponsored by the men, and there was a program for young married couples.

By 1950 the church membership was over the 100 mark again to 101, and increased to 109 by 1960. In a 1956 sermon honoring the individual workers in Liberty Church, Mr. Verburg made this statement:

"Unlike the practice of some others, these church officers did not look to those outside of their community to pay their bills."

He cited James C. White's years as treasurer and noted a careful balance of 57 cents in 1918 when total expenditures were just under \$500.

In 1940 the church operated on a budget of about \$1,200. This increased in the next ten years to \$5,023. In 1960 the annual budget was just under \$9,000.

In 1957 the Reverend Allan M. Garner came as full-time pastor, and the church rented a parsonage. His older daughter sang in the choir. Interior plumbing was added to the Hall, and the recently purchased lot was made into a parking area, closing half of the long-used circle driveway opening on the Olentangy River Road, the one-time Indian trail. About this time chicken barbeques, under the direction of Mr. and Mrs. Bruce Davisson, replaced the ice cream socials.

The church sent one more emissary into the field of religion. Margaret Potts became a staff member of the Unit of City and Industrial work at Zahn's Corner, near Waverly, Ohio.

In 1957, Liberty Church received a gift of \$1899.16 as its share of a bequest by the late Miss Grace Watkins of Radnor to the six rural Presbyterian churches of Delaware County. The money was placed in the building fund.

In 1958 Mr. Garner was named "Rural Pastor of Distinction" and Liberty Church was honored as an "Outstanding Rural Church" by the Ohio Synod.

November, 1958, brought the Reverend Chester A. Quear to the church. Physical improvements included redecoration of the interior, a new furnace, and remodeling the hall basement for Sunday School classes, and grading and concrete walks outside.

Thus we come to the beginning of another period of time. Liberty Presbyterian Church, which represented leadership in the community in the past, constantly tries to strengthen itself to meet the future. May it find its place among the outstanding churches in the next 150 years.



Liberty Presbyterian Church, 1810-1960

Ministers

Joseph Hughs	1810-1823
Henry Van Deman	1823-1836
Joseph Labaree	1836-1844

Others for the New School

Avery
Stilman Tucker
James Brown
C. W. Torrey
Warren Jenkins
W. H. Brinkerhoff

For the Old School

Rufus D. Axtell
John B. Blaney
John Pitkin
Samuel K. Hughes
David McCarter
Judge William Baldwin
C. W. Mateer
L. S. Fine
John D. Hervey
J. D. Howey
C. N. Newton
Henry Shedd
David Anderson

1866-1869

1869-1870

1870

1871-1872

S. Hummer	1872
Thomas Hill	1873-1886
J. S. Edenburn	1887
R. H. Cunningham	1888
S. P. Herron	1889-1892
W. F. Cellar	1892-1895
James Hickling	1896-1900
W. D. Wallace	1901-1904
J. M. Wallace	1904-1907
John G. Curry	1907-1910
C. W. Hempstead	1910-1912
W. W. Sweet	1912-1913
E. M. Page, D.D.	1914-1919
Brice	1920-1921
A. P. Kinney	1922-1928
M. W. Simpson, D.D.	1928-1932
William Wilson	1932-1938
<i>From 1938 to 1947 the pulpit was filled by preachers sent by The General Presbytery Office in Columbus.</i>	
James A. Verburg	1947-1956
Allan M. Garner	1956-1958
Chester A. Quear	1958-

Elders

These men were elders serving Liberty Church when the appointment of elder was for life, and they were called upon to lead the church in the absence of the minister, in prayers, Bible reading, and singing hymns. One woman's comment from the days when elders led prayers and singing on alternate Sundays, "How we did sing!"

	Installed
Thomas Cellar	1810
Josiah McKinnie	1810
Leonard Monroe	1810
James Gillies	
Robert M. Cellar	
Thomas Gillies	
George Cellar	
Andrew Harter	} <i>New School Elders</i>
Seth W. Case	
Shubal Knapp	
John P. Gray	1861
John A. F. Cellar	1861
Solomon Hardin	1863
John Carson	1863
E. G. Taggart	1868
Moses H. Cellar	1868
Dr. C. D. Case	1871
A. J. Harter	1877
George C. Cellar	1877
Jacob Bell	1891
L. F. McKinnie	1902
James E. Taggart	1902

	Installed
F. M. Gooding	1905
Charles Harter	1905
George Lacher	1941
J. Patterson Gray	1941
James C. White	1941
Earle Potts	1946
<i>In 1952 Liberty Church adopted the rotating plan and these elders were given three-year terms:</i>	
John White	
William Lindimore	
Roger Hawk	
Edwin E. Postle	
Robert Palomo	
Mrs. Ruth King	
George Lacher	
Robert Lacher	
Mrs. Mabel Davisson	
Jack Trees	
Bernard Cellar	
Mrs. Pansy Thomas	
Edward Marquis	
Frank Frankenberg	

Clerks of Session

This office has been filled by many men, at times by the preacher himself. Father and son, E. G. and James E. Taggart, held this office from 1870 to 1905 and from 1905 to 1943, seventy-three years in all. In the Gray family this honor was shared by grandfather and grandson, the first J. P. Gray having held it from 1863 to 1866, and J. Patterson Gray from 1943 to 1954.

Others serving in this office have included Thomas Gillies, Seth W. Case, the Reverend J. D. Howey, Earle Potts, Robert Palomo, Roger Hawk, Mrs. Mabel Davisson, and Mrs. Pansy Thomas.

Trustees

Liberty Church records contain no complete list of trustees. Occasionally this office has been filled by elders.

From 1814 to 1881 these men served:

George Cellar	Moses Cellar	John Kirkpatrick
Jeremiah Gillies	John Carson	R. W. Gray
Robert M. Cellar	J. M. Cellar	W. F. Cellar
John Harden	M. H. Cellar	E. G. Taggart
Robert Kirkpatrick	A. S. Goodrich	W. H. Goodrich
James Cellar	John A. F. Cellar	O. Donaldson
Hiram R. Carpenter	A. J. Harter	

From 1881 to 1914 no names of trustees appear in the church records.

Since 1914 these have served:

F. M. McKinnie	S. F. McKinnie	Frank Frankenberg
J. Patterson Gray	Earle Potts	Edwin Stone
C. G. Waldorf	George Lacher	Mrs. Virginia Pearson
J. C. White	Bruce Hartzler	Charles Thomas
A. C. Long	J. Kitchel Smith	Robert Sherman
C. E. Harter	Patrick Wood	Mrs. Mary Reichert
W. M. Kilpatrick	Vann B. Smith	Arthur Case
Robert Williams	James D. Gallaher	Walter Hyler
Eli Long	Robert Lacher	

Church Treasurers

James C. White held this office from 1918 to 1951. Following Mr. White have been J. Kitchel Smith, Mrs. Mary Reichert, William Fletcher, and Earle Potts.

Deacons

The office of Deacon came into being at Liberty Church in 1956. These women have held this office: Mrs. Lucy Taggart, Mrs. Marie Gooding, Mrs. Tillie Reed, Mrs. Emily Smith, Mrs. Elizabeth Lacher, Mrs. Florobel Lacher, Mrs. Helen Mack, Mrs. Bernice Innis, Mrs. Eleanor Hawk, Mrs. Elinore Buchanan, Mrs. Naomi Smith, and Mrs. Ruby Spittler.

Sextons

Nineteenth Century sextons included Brig Youmans, Will Cellar, John Armstrong, R. M. Cellar, L. D. Anderson, C. W. Everett, and William A. Gray.

Recent sextons have included James Lacher, Robert Potts, Mrs. Bertha Jones, and Mrs. Jessie Jones.

Sunday School, 1960

Present enrollment of the Sunday School is 124.

Sunday School teachers and officers are: Mr. and Mrs. Bernard Cellar, Robert Potts, Mrs. Leona Denney, Thomas Hawk, Mrs. Pansy Thomas, Mrs. Ruth King, Mrs. Jeannette Henry, George Lacher, Mrs. Mary Ann Dunbar, Mrs. Jacqueline White, Mrs. Elinore Buchanan, Mrs. Margaret Shaw, Mrs. Rosanne Gallaher, Mrs. Virginia Palomo, Mrs. Eleanor Hawk, Mrs. Marilyn Scallish, Mrs. Joyce Shields, Mrs. Tillie Reed, and William Henry.

Some Long Time Members

	Rec'd	Died	Yrs.		Rec'd	Died	Yrs.
Cornelia Jane Cellar	1848	1903	55	Charles E. Harter	1881	1946	65
Mary Carpenter	1848	1900	52	Mrs. Lucy Taggart	1883		77
Elizabeth Cellar	1849	1915	66	Edward Cellar	1883	1952	69
Mrs. Elizabeth Gooding	1849	1910	61	Mrs. Marie Gooding	1885	1959	74
Mrs. Sarah Tone	1849	1914	65	Caroline Case	1887	1927	40
Mrs. E. G. Taggart	1866	1917	51	Fred M. Gooding	1890	1948	58
Mrs. Mary C. Gray	1869	1940	71	Mrs. Mattie MacFarland	1891	1937	46
Lucy Smiley	1869	1922	53	Mrs. Rhoda Harter	1902	1946	44
H. B. Dixon	1876	1937	61	Mrs. Helen White	1904		*47
James E. Taggart	1878		82	Mrs. Emma Goodrich	1904	1947	43
Mrs. Allen Perry	1878	1924	46	J. Patterson Gray	1907	1958	*49
George M. Case	1878	1940	62	Mrs. Ione Gray	1913		*43
Harlan P. Knapp	1878	1956	78	Mrs. A. C. Long	1913		*43
L. F. McKinnie	1881	1947	66	Mrs. Alice G. Dominey	1914	1958	44

And these active members have one more year before they, too, will have forty-year membership: Mrs. Tillie Reed, Mrs. Alice Lacher, George Lacher, Jr., and Robert Lacher.

*Transferred on leaving the Liberty community.

Communicants, 1960

The Reverend Chester A. Quear, Minister

Mrs. Mary Anderson	Miss Barbara Locher
Dean and Elinore Buchanan	Mrs. Helen Mack
Mrs. Alberta Patricia Buchanan	Edward Marquis, Sr.
Bernard and Barbara Cellar	Mrs. Ann Frye Meyer
David and Mildred Clipner	E. Vernon and Louise O'Dell
Mrs. Ethyl Cox	Earle, Mabel, Margaret, and Robert Potts
Mrs. George S. Crawford	Robert and Virginia Palomo
Bruce, Mabel, David, and Dean Davisson	Edwin, Frances, and Robert Postle
Mrs. Leona Denney, E. Wayne and Ann Denney	Mrs. Virginia Pearson
Mrs. Mary Ann Dunbar	Mrs. Margaret Quear
Mrs. Mary Jane Feather	Mrs. Tillie Reed
William and Jean Fletcher	Sheldon and Doris Robertson
Frank Frankenberg	Roy and Barbara Renwick
Mrs. Harriet Frye and Ellen Frye	William and Mary Reichert
James D. and Rosanne Gallaher	J. Kitchel and Naomi Smith
Kenneth and Wanda Gear	Vann B., Emily, and Vann Michael Smith
Bruce, RoseAnne and Melissa Hartzler	Edwin and Alice Stone
Roger, Eleanor, Cynthia, and Thomas Hawk	Robert, Audrey, Harry M. and William B. Sherman
William B., Jeannette, and Nancy Henry	Loren and Ruby Spitler
Donald and Bernice Innes	John D. Swisher
Mrs. Bertha Jones and Martha Jane Jones	James E. and Lucy Taggart
Mrs. Jessie Jones, Jimmie and Nelson Jones	Eugene and Helen Taggart
Miss Lois Johnston	Mrs. Patricia Beardslee Taylor
Mrs. Ruth King and Cristoff King	Charles, Pansy, and Mary Thomas
Miss Elizabeth Knapp	Mrs. Jane Wood Trees
Mrs. Alice Lacher	Mrs. Sarah Verbarg
Robert R., Florobel, and Alice Lee Lacher	Mrs. Barbara Jones Wells
George, Jr., and Elizabeth Lacher	John G. and Jacqueline White
	Mrs. Edna Winter
	Patrick F. and Edna Wood

Sources

History of Liberty Presbyterian Church (1900)	E. G. Taggart
Official Records of Liberty Presbyterian Church	
History of Delaware Presbyterian Church	Roy Diem
Shedd Papers	The Reverend Henry Shedd
History of Marion Presbytery	The Reverend A. C. Crist
Collection of papers in Delaware Library	Mrs. Ruby Pugh
Conversations with Mrs. Ione Gray, Mrs. Florobel Lacher, Miss Betty Knapp, Mrs. Anna C. Smith Pabst, The Rev. Chester A. Quear, Mr. and Mrs. James E. Taggart, The Rev. James A. Verbarg, Mrs. Helen White, Mr. and Mrs. John White, and Mrs. Jeannette Harter.	
Research: Mrs. Mary Crawford and Mrs. Mabel Potts.	

*He was exemplary as a friend,
and affectionate as a relative;
and for many years, fulfilled the office
of a Ruling Elder in the Presbyterian Church.*

. . . inscription on the tombstone of
Thomas Cellar, who died April 6, 1816, at the age of 75.

1817

Paper

E. L. Mich

